

I am the good Shepherd.

John 10:11

The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

The good Shepherd giveth

his life for sheep.

10:11

Haugen, Rev. A. K.
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Rev. Josef B. Haave, Rose Valley, Sask.

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Third Sunday after Epiphany

YOUR CONTRIBUTION TO PEACE

Epistle, Romans 12: 16-21

*"If it be possible, as much as lieth
in you, live peaceably with all men."*
Rom. 12: 18.

War and strife are separating peoples and nations of the world. But also on a smaller scale, among neighbors and even in the family circle it is enmity and bitterness which cause divisions. It may begin with trifles and end in the law court.

Among Christians such conditions are unbearable. Our attitude and motive must be love without hypocrisy. We are to love all men, even those who hate us. "If it be possible, live at peace with all men." The word of God tells us. How far shall we go in our patience and for bearance with man? When may we give in, and say it is not possible for us to live at peace with our fellowmen any longer? The Word of God does not leave an opening for our contrariness. There is not a point where we can say, These people we simply cannot get along with, and therefore we may quarrel with them slander them, hate them, and do them all the harm we possibly can; and then blame all on the other fellow. No, That is not the possibility that the Apostle Paul mentions in this verse.

The "if it be possible" shows that there is an objective side to a strife. This must be true in the case of the Christians. It shows us that we cannot expect peace from the world. The world will ever hate us as it hated Christ. Paul experienced this hatred from the hostile world many times during his ministry. The persecutions of the Christian church from its beginning as well as in our time shows the hatred of the world toward Christ and the Gospel.

Nevertheless we must do our part for peace. "As much as lieth in you, live peaceably with all men." That means not only that we must not provoke the strife, but that we must do our utmost to keep peace. Let us examine ourselves even when the world hates us, and when men avoid us. Is it really because of our testimony? Is it the offence of the cross of Christ? It may be that we are not blameless. Perhaps you are more zealous for your own ideas, or methods, than you are for Christ. Perhaps you are easily offended, and even offending others by your lack of tact. You must be willing to take the blame if hard feelings have been caused. You haven't done your part for peace if you say, "I will forgive, if he comes to me." "As much as lieth in you" goes further than that. You must do all that lies in your power to settle the dispute in a peaceable manner, especially among brethren. You must be willing to humble yourself and ask forgiveness if you have offended any man.

When, then, the unavoidable offence of the cross exposes you to the hatred of the world, you will be able to meet this hatred with love.

"Live peaceably with all men" includes not only the Christian brethren, and the members of your family, but all the people you meet in your daily walk among men. It includes you hired help, or your employers, your neighbors. All the people you contact in your home, your business, your church and everywhere that you deal with men.

Peace is not something abstract which can be achieved by negotiation and treaties. Peace is something very practical. Live peaceably with men, that is a practical application of your faith to life. If you have peace with God through faith in Christ, then your desire is, that others may find that peace too. When the world hates you



NELS E. BRAUM

Nels E. Braum av Preeceville, Sask. døde i sit hjem, jule-aften. Begravelsen fandt sted ved North Prairarie kirke og grav-plads dec. 29de.

Nels Braum var født i Hadeland, Norge mars 21de, 1855. Kom til Minnesota som ung gut. Og levet ved Belview og Sacred Heart Minn. til han flyttet til Canada.

I nov. 10, 1879 var han egtevid til Ingrid Sanders. Der var dobbelt-bryllup idet Erik Sanders av Belview, bror av Mrs. Braum, var gift samtidig. Disse to par fik feire guld-bryllup sammen ved Belview. Og begge par levet indtil over 63de bryllupsdagen.

N. E. Braum flyttet til Canada i 1907. Her var han og hustru med at stifte North Prairie menighet, og har hatt menigheten kjær al sin tid.

Braum og hustru var meget interessert i Outlook College. Og nu ved hans begravelse var det meget passende at mindekranser til en sum av \$120.00 blev sendt til bibelskolen ved Outlook. Ved siden av det som sendtes til Outlook, var der ogsaa mindekranser til Bawlf Sunset Home, Radio broadcast, Syd Amerika missionen.

To av Braums barn: Lena, Mrs. J. N. Sandager, døde 1937 og George Braum døde ved Portland, Ore., et aar siden.

Braum efterlater sig, hustru Mrs. Braum, fire døtre og en søn. Emma, Mrs. Otto Melsness av Hinchcliffe; Anna, Mrs. Gronlid av Melfort, Sask. Clara, Mrs. A. Skrukrud av Preeceville; Mathilda, Mrs. G. Kohler av Vulcan, Alta., og Henry Braum av Sherridan. Og mange barnebarn, og barnebarns-barn.

Gud velsigne hans minde.

Giving to Christ

A pastor was taking a missionary collection recently when he said, "I want each of you to give today as though you were putting your money right into the pierced hand of Jesus Christ." A lady came up afterward, and said, "I was going to give a half-dollar, but I did not do so."

"Why did you not do it?" the preacher asked. "Do you think I would put a half-dollar into His pierced hand? I have ten dollars at home, and I am going to give that." If we were putting our money into the pierced hand of our Lord our contributions would amount to millions, and the world would be evangelized in ten years.

for the sake of your testimony, you have not caused the offence, Christ has. Just keep on letting your light shine for men, love instead of hate; make peace and live at peace in your little corner of the world. Then you have made you contribution to peace. Amen.

—J. P.



Captain Emil O. Walker

Chaplain E. O. Walker made a visit to Ryley. His visit and contacts were much enjoyed. May this reminder in the Shepherd remind all to pray for our chaplains, and the men to whom God has given them the privilege to minister.

A Chaplain Answers Questions

What would you say of the Padre's work and influence?

I would say that the Padre's work is appreciated by the men of the forces. The prayers of the home people are not in vain. I believe there is a striking relation between the prayers of the Christians at home for their boys in the Army and the Forces and the succesful work of the Padre, or Chaplain.

Padre is a customary title given the chaplain and means friendship comradeship and esteem, which if we are worthy of, means quite a good deal.

Are there various places of service?

Sometimes our units are scattered, which means that we must spend some time with different batteries or troops. Since I had been a circuit rider for several years, this experience seemed rather pleasant. The travelling is not so extensive; but it is to the different units. For us this is our "Vineyard of the Lord." Our work for Him will count, whether it be by example, word or deed. I believe that this is one of the greatest opportunities of working in His vineyard that will ever be given to us.

Do you also visit hospitals?

Yes, this is a work of great importance. Cheerfulness is one of the virtues much needed, and this the Lord will give us. In this way we may reflect His Spirit of love and consideration for others. To the Lord we must be willing to give all the glory.

Do you also distribute literature?

The leaflets and literature provided by the Lutheran Commission for War Service has been of inestimable help. I know these have brought joy and help to many of the boys both of our own church and of other denominations. I must say that I think the Commission's leaflets and supplies are very good.

"They that sow in tears shall reap in joy". —Ps. 126:5.

"Behold now, I know that there is no God in all the earth, but in Israel." —II Kings. 5:15.

What is your hope for the future?

We are entering a New Year through the gates of time. It is through the Lord's Mercy that we enter it. We trust that it will bring victory in Europe, and that the

The New Year's Promise

The old year is gone with its work and
Its pattern is put aside, [dreams;
With the perfect patches, the mended spots,
The places we tried to hide.
But the New Year is here with a crown of
And the trail is ever so fair, [gold
As it starts on a quest through another
Winding to anywhere. [year,

"Come, let's rejoice", it seems to say,

"For one other year to live;

For gold of the sunrise and rose of the dawn
The strength and the right that we give.
There'll be soft-scented roses to blossom in
June,

There'll be snows and be starlight and
dew;

Purple of vineyards to come in the fall,
Laughing hours, times to be true.

"Flowers to bloom if you catch their
perfume,

Warm, growing things in the ground;
The mystery of rain on a small yellow pane,
Woodlands where violets are found.

Of course, there'll be toil, but that is the
The flowers of happiness grow; [way
Laughter and mirth and friendships to
Glad scented breezes to blow. [claim,

"There'll be a dream that is perfect to—
Once in awhile there'll be tears; [day,
Maybe the vision will fade on the way,
Sometimes you'll battle with fears.

The old year is gone with its work and love,
Maybe your dream won't come true;
But the warp is shining and golden now,
And all of the world is new."

—Exchange.

*Speak in such a manner between two
enemies that should they afterwards be-
come friends you may not be put to blush.*

TOPICS OF INTEREST

Lutheran Unity

Now and then we hear voices of lamentation and expressions of doubt which say that they do not expect Lutheran Unity to be achieved within the lifetime of individuals who are now in their middle years. Perhaps they are right. Perhaps they are not. Failure to achieve victory easily and quickly in this matter ought not dishearten us. Anyone who is trying to heal the bleeding wounds in the body of Christ and restore the unity of the Christian Church must realize that he is wrestling not with flesh and blood but with principalities and powers. He is in a very real way matching swords with the prince of the devils whose primary purpose it is to destroy the Body of Christ. We should at all times be conscious of the fact that satan will leave no means untried which may offer him some promise of interfering successfully with the prayers and labors of those who, under God, would restore the unity of the Church. He dissuades many from participating in efforts toward unity by filling their hearts with fear of real or imaginary dangers, by counselling caution to the point of utter indifference and inactivity, and by filling with a spirit of distrust toward one another the hearts of those even who belong to the same church body. Whatever progress is made toward Christian unity must be regarded as a major victory for Christ. Let none of us suppose that satan will concede such a victory without seeking to prevent it by every device his subtle, cunning, lying, and deceptive self is capable of.

day of victory will be drawing near in the Pacific. It is our hope too that repentance may be given room in the hearts of men, that they may seek the ways of God, and accept Jesus Christ.

The SHEPHERD — HYRDEN

Organ of the Norwegian Lutheran Church of Canada.

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Why This Issue Is Late

Several reasons have made it difficult to get this issue out on time. We moved to our new field of service between Christmas and the New Year. In the period of re-adjustment in our new home and parish some matters were neglected. Among these was the second January issue of the Shepherd.

Then too the change of address from Ryley to Camrose occasioned some delay. Considerable time elapses before the mail begins to flow to the new address although notices of the change of address were sent out before Christmas.

Our new address is:

Drawer 400, Camrose, Alberta.

News from the District

Jan. 9 Rev. A. M. Vinge, formerly of Ryley, Alta., was installed by the district president in the Camrose Lutheran Congregation.

Rev. Olaf K. Storaasli of Philadelphia has accepted call to the Zion Church Saskatoon. Rev. G. J. Ostrem of Preeceville, Sask., has accepted call to Ryley, Alta. Mr. Galen Morstad, senior at Luther Seminary, Saskatoon, has accepted call to Calgary; and Magnus Steiestol of the same seminary has accepted call to the Assiniboia, Sask., Parish.

Rev. Peter Overlid, retired minister of the Lutheran Free Church, has served temporarily in the Melville, Sask., Parish for the past few months. His services have been much appreciated by the congregations.

The Saskatchewan Lutheran Bible Institute at Outlook report twelve additional students coming after Christmas. The total enrolment is now 80. 58 of these are high-school students. Camrose College reports the largest enrolment in its history — 140. Luther Seminary Saskatoon has 9 theological students, 3 pre-theological students taking university work, and one special student.

The first half of February Rev. Andrew Burgess will give special courses in missions at Luther Seminary, Saskatoon.

—I. I.

Gifts to Pastor and Mrs. R. Olson

Recently the Ibbestad Congregation presented their pastor and family a substantial purse of money. The first Sunday after coming back to work following his operation, the Claresholm and Granum congregations each presented the pastor and his family generous amounts of money.

"God loveth a cheerful giver".

"Bless the Lord, O my soul; and forget not all His benefits."

Memorial Gifts to Seamen's Mission

The following people have contributed to the Norwegian Seaman's Church at Montreal in memory of Alexander Wogen

Asker Ladies Aid	\$5.00
Mr. and Mrs. J. Westberg50
Mr. and Mrs. F. Fjeldheim....	.50
Mrs. J. Ramsey50
Mrs. T. Phillips50
Mr. and Mrs. A. Arickson....	1.00

In Memory of Ivar Oness

The Asker Ladies Aid	4.00
Mrs. Olaf Fjeldheim	1.00

Kristen M. Vold, Sec.

GEORGE HANSON

George Hanson of Hinchcliffe, Sask., died suddenly at his home Dec. 11th. Funeral services were conducted at North Prairie church and cemetery.

George Hanson was born at Belview, Minn. Oct. 4, 1881, where he grew up and lived till 1913.

In Sept. 1910 he was married to Hannah Sandager of Belview, and to them were born five children.

Mr. Hanson and family moved to Canada in 1913, settled in North Prairie District. There the family has lived since and taken active interest in North Prairie congregation.

Mr. Hanson is predeceased by one son, Norman, 1938. And leaves his wife, 3 sons and one daughter, Harvey, and Orla at home, Lester in Vancouver, and Randal Overseas.

Memorial Wreaths were given in his memory to: Lutheran Bible Institute at Outlook, The Luth. Radio broadcast; South America Mission at Argentine; Colombia Luth. Mission.

May God bless his memory.

Thorvald L. Saugmyhr

T. L. Saugmyhr after a lingering illness died at his home Preeceville, Sask., on New Years Day. Funeral services took place January 4th at St. John's Church and cemetery.

Mr. Saugmyhr was born in Kongsberg, Norway, August 9, 1861, and came to Wis. at age of 13.

In 1884 he was married to Emelia Haaland, and to them were born nine children.

Mr. Saugmyhr with family moved to Canada 1906, where he has resided and taken interest in both congregation and community.

Mr. Saugmyhr was predeceased by a son Edwin 1920; his wife in 1936; and a son John 1943.

Leaves 4 daughters and 3 sons. Mrs. O. P. Anderson; Mrs. Martin Swanson, of Preeceville; Mrs. W. Gowan, and Bernhard Saugmyhr of Ketchikan; and Thorvald, Elmer and Bertha at home.

Large number of Memorial wreaths were given: To Outlook Lth. Bible Inst.; to Luth. Radio broadcast; to So. America Missions at Argentine, and Colombia Luth. Mission, and Sunset Home at Bawlf, Alta.

May God bless his memory.

THE LUTHERAN HOUR

We have again, by the grace of God, entered into another year, what that new year may hold in store for us, God in His mercy with-holds from our eyes and so to all the friends of The Lutheran Hour a very happy and a good New Year.

The following are some of the friends that have contributed to this work. More acknowledgement of gifts will follow later.

"A friend", Edmonton, Alta. "Bardo friends", In memory of Mrs. Dorothea Lerbekmo Fosmo. Mrs. E. Hanson, Fort Assiniboine, Alta., "In memory of Ingvald Hanson". Rev. J. P. Tandberg, Bawlf, Alta. Mr. Carl Jacobson, Tofield, Alta. Mr. H. Haugland, Spring Park, Alta. Mr. L. O. Wollen, Viking, Alta. W. R. Simonson, Tofield, Alta. G. G. Gabrielson, Camrose, Alta. Mrs. T. A. Rorem, Tofield, Alta. Mr. and Mrs. M. B. Ness, Tofield, Alta. Mr. and Mrs. S. Hafso, Viking, Alta. Miss. Alice Broughton, Tofield, Alta. Miss. A. Moen, Tofield, Alta. Mr. Reitan, Irma, Alta. Mr. Ludvig Pederson, Round Hill, Alta. Mrs. Benny Anderson, Tofield, Alta. Mr. Ingvald Ness, Kingman, Alta. Mr. William M. Simonson, Tofield, Alta. Mr. Lester Severson, Tofield, Alta. Mr. Olaf Anderson, Tofield, Alta. Mr. and Mrs. O. B. Nordstrom and boys, Viking, Alta. Eva B. Peterson, Ohaton, Alta. Mr. and Mrs. M. J. Reitan, Irma, Alta. Mr. and Mrs. Alfred Lien, Phyllis and Vilma Edberg, Alta. "In memory of Chester Lien who died October 31st, 1943 at the age of 12 years". Also in memory of Chester Lien Mr. and Mrs. Ottman Olafson, Edberg, Alta. Mr. and Mrs. Will Hall, Edberg, Alta.

To all who have so kindly helped with this work a hearty thank you and may God bless all of you.

C. Holmberg.
January 2nd 1944.

MENNESKEFORSNUFTEN OG GUDS ORDS LÆRE OM DAAPEN, NADVEREN, SYNDEFRIHETEN

Av P. Gjævræn

I begyndelsen hadde mennesket en "sund fornuft". Sjælens øie saa klart, og da tenkte og vilde mennesket Guds vilje.

Saa faldt mennesket. Da blev sjælens øie formørket, viljen til det gode ødelagt, mennesket blev ufornuftig i aandelige ting, ti fra den dag av fatter ikke det menneske naturlige sind det som hører Guds rike til. Ja, menneskefornuften blev ikke bare formørket og forblindet; men det som verre er: den indbilder sig at være meget forstandig og klartseende, og har desuten en temmelig sterk tilbøielighet til at tro løgn og ikke sandhet.

Naar det gjelder det vi her skal behandle, og da for det første daapen, mener denne formørkede fornuft følgende:

1. Et litet barn behøver ikke at bli født paany.
2. Det er ikke gjenfødelse i daapen.
3. Et barn kan ikke tro og motta Guds rike.
4. Barnet er Guds barn uten daap og gjenfødelse.
5. Daapen er kun en lydighetshandling, som kun voksne utfører.
6. Guds rike hører barna til.

Slik taler den ovenfor omtalte menneskefornuft. Men hvad sier Guds ord?

Guds ord sier at smaa barn maa fødes paany. Riket hører dem til, men det maa mottas.

Hvorfor trenger barnet til at fødes paany?

Det er født utenfor Guds rike. Salme 51, 7: "Undfanget i synd, født i misgjerning." Job 14, 4: "Kan der komme en ren av en uren? Ikke en." Joh. 3: 5: "Uten at noen blir født av vand og aand, kan han ikke se Guds irke." Vers 6: "Ti hvad der er født av kjød, er kjød." Joh. 1, 12—13: Guds barn er kun de som er født av Gud.

Ethvert barn som fødes til verden er lik Adam efter faldet. Det staar ikke at Adams søn da han vokste op blev Adam lik? men at Adam avlet en søn i sin likelse, efter sit billede (1. Mos. 5, 3).

Vi har ifølge Guds ord ingen ret til at tro eller mene at barn er uskyldige og hører Gud til uten gjenfødelse (daap).

Hvad Gud kan gjøre med de barn som ikke døpes, utenom det han har sagt, blir en anden sak.

Kan da virkelig et litet barn motta Guds rike?

Hvad sier Jesus derom? I Mark. 10, 15 sier han: "Sandelig sier jeg eder: Den som ikke tar imot Guds rike som et litet barn, han skal ingenlunde komme ind i det." Et litet barn tar altsaa imot Guds rike, og vi voksne maa motta det paa samme maate.

Hvorledes?

Uten motstand.

Til det anfører menneskefornuften gjen-nem baptisterne: Dersom et sovende barn tar imot Guds rike, saa kan ogsaa en sovende drunker, tyv, skjølge gjøre det samme.

Dette synes dog at være en meget overfladisk betraktning. Motstanden bestaar vel ikke i bruk av hender og føtter? Motstanden, hat og fiendskap mot Gud, lever i den indre bevissthet hos den voksne enten han vaaker eller sover. Men hos barnet er der ingen slik bevisst motstand hverken i vaaken eller sovende tilstand, og derfor kan Herren faa gjøre sin gjenfødende gjerning der, slik som han fik det hos dig og mig da vi opga vor motvilje mot ham og lot ham frelse os.

De bibeltro kirkefedre vet ogsaa at fortelle, at barnedaap var praktisert av apostlene — og dette benekter ikke kirkefedrene av den anden opfatning av daapen. De som forsvare den voksnes daap kan ikke paaberope sig apostolens praksis, men lar menneskefornuften raa ved at si: "Døp ikke den uskyldige alder."

Men dette er i strid med skriften, som ikke kjenner noen "uskyldig alder."

Der fortelles os forresten ogsaa, at der tidlig i den første kirke opkom den vildfarelse, at man i daapen fik forlatelse kun for de synder man hadde begaaet før daapen. Derfor mente man selvfølgelig at daapen maatte utsettes lengst mulig, ja like til dødsdagen, og da skjønner jo enhver, at man undlot at døpe barn.

Menneskefornuften sier at det ikke er gjenfødelse i daapen. Guds ord sier noe ganske andet. I indstiftelsesordene, Matt.

28, 18—20, heter det: "Mig er git al makt i himmel og paa jord; gaa derfor ut og gjør alle folkeslag til disciple, idet I døper dem i Faderens, Sønnens og den Hellig Aands navn, og lærer dem at holde alt det jeg har befalt eder."

Om denne oversettelse har endel vaaget at si, at den er fusket ind i vor bibel av vore teologer, og anfører da som riktig oversettelse Lyder Bruns, som lyder slik: "Gaa hen og vind disciple iblant alle folkeslag, døp dem til Faderens og Sønnens og den Hellig Aands navn, lær dem at holde alt det jeg har befalt eder."

Men før denne oversettelse kom, forsvarte disse fornuftige kirkeavdelinger sig med den gamle oversettelse, som sier: "Lær dem og døp dem." Altsaa maatte de læres først og saa døpes, sa de. Men nu forsvare de sig med den nye som sier: "Døp og lær." Altsaa døpe først og lære siden.

Det er imidlertid blit fastslaaet av lærde teologer, at den gamle er riktigst, som begynder med: "Lær og døp og lærer dem at holde" osv. Jesus har da tenkt paa de voksne, som selvfølgelig da de var udøpte hedninger, maatte læres op om daapens betydning først, og saa døpes. Men han vilde at alle folk skulde faa del i barneretten som han hadde forhvervet, og da selvfølgelig ogsaa barna. Derfor sier han: "Døp og lær dem." Barna maa efter daapen læres op i hans vilje og neres, som de voksne, av hans naades ord.

Fornuften sier at daapen er en lydighetshandling: Jesus tok jo ogsaa derfor "Johannes-daapen."

Men er da "Johannes-daapen" og den daapen Jesus indstiftet den samme?

"Johannes-daapen" var et billede paa en fortapt og fordømt synders død og opstandelse med Kristus.

Jesu daap, den kristne daap, gir og skaper det som "Johannes-daapen" var et billede paa.

Naar Jesus tok denne daap, var det som den der bar al verdens synd, som den der blev fordømt for os. Da han var døpt, kom Aanden i en dues skikkelse over ham, derfor sier Johannes: "Jeg døper med vand, men han skal døpe med den Helligaand og ild." (De faar liv i Gud ved hans daap).

Det var dette Jesus mindte Nikodemus om: "Du maa døpes med vand og Aand." "Johannes-daapen" var ikke nok. Det er daapen med vand og Aand som gir liv og adgang til Guds rike.

La os se hvad Guds ord lærer videre om hvad vi faar ved daapen:

Joh. 3, 5: "Uten at noen blir født av vand og Aand, kan han ikke komme ind i Guds rike."

p. gj. 2, 38: "— — enhver av eder la sig døpe paa Jesu Kristi navn til syndernes forlatelse, saa skal I faa den Helligaands gave."

Ef. 5, 25, 26: Jesus helliget menigheten, "idet han rensset den ved vandbadet i ordet."

Tit. 3, 5: "frelste han os — — ved badet til gjenfødelse og fornyelse ved den Helligaand." Den menighet som det her skrives til, kjendte et bad, daapen, og naar han taler om badet, stod det klart for dem at det var daapen.

1. Pet. 3, 20—21: "— — otte sjele, blev frelst ved vand, det som og nu frelser os i sit motbillede, daapen, som ikke er avleggelse av kjødets urenhet, men en god samvittighets pakt med Gud — —"

Til dette sier fornuften, at det kan ikke være gjenfødelse naar en ikke blir fri kjødets urenhet. — Som der skulde være renselse for Adams-naturen i gjenfødselen.

Gal. 3, 27: "— — saa mange som er døpt til Kristus, har iklædd eder Kristus."

Av disse ord fremgaar det klart, at vi i daapen faar:

1. Syndernes forlatelse.
2. Den Helligaands gave.
3. Renselse.
4. Frelse.
5. Gjenfødelse.

Altsaa med andre ord: Liv i Gud, delaktiggjort i alt det Jesus har forhvervet ved sin lidelse og død.

Dette gudsliv hos harnet skal den troende far og mor nære med Guds ord og bøn. Det er dette som av de fleste foreldre for-sømmer, fordi far og mor selv ikke har livet i Gud. Dette er meget viktig for foreldre at legge sig paa hjerte.

Barnet kan bli i Jesu samfund, i daapens pakt og naade. Men det kan ogsaa komme bort ved at far og mor sulter gudslivet ihjel. Det kan ogsaa paa anden maate "dø", d.v.s. komme bort fra livet i Gud. Men det kan komme tilbake, lik den forlorne søn. Pakten staar fast hos Gud.

—Kr. Folkeblad."

THE BETHANY SUNSET HOME

Dear Editor and our many Friends:—

Again I have the privilege of sending in a long list of Donations. We at the Bethany Home have much to be Thankful for. May God bless each and every one of our many friends.

During the month of October we enjoyed the visits from many Friend. The Ladies Aid of Camrose came one Sunday, served lunch to the Bethany Home Family, Gave a good program, and left many Gifts.

Mr. Eilert Knudson of Donalda came to visit and had Devotional Meeting in our Parlors, which we all enjoyed, and left a Donation too.

Rev. Bernardson of Camrose, visited the Home and had Services one afternoon in the Swedish, and sang in Swedish too, which we all enjoyed.

Rev. Raymond Olson, and Mrs. Olson, and a couple from their Congregation at Granum visited us. Also Rev. J. B. Stolee.

Have enjoyed Mr. and Mrs. Adolph Odland's singing and playing at our services.

Mr. and Mrs. Ole Krogstad spent a day with us before leaving for B.C. Mrs. Krogstad sang several songs at our services and for the sick.

To all these Friends, and others, which Space will not permit to mention the names. I heartily thank you.

Mr. Hans J. Nelson, Fairway Glen Sask. Mrs. Moland from Edberg has come to the Home since I last wrote.

wish to take this opportunity of wishing you all a Blessed Christmas.

Yours in the Service for the Aged.

Sister Marie Weiks.

* * *

Donation in Cash.

BAWLf, ALTA.— Rev. John Tandberg in memory of Mrs. Ingeborg Nodland of Hagen Sask. \$2.00; in memory of Ole Anderson of Bethany Home \$3.00; in memory of Hans Hanson, Bawlf, Alta. \$2.00. Mr. and Mrs. J. Loverud \$2.00 and Rev. O. B. Sanders in memory of Ole Anderson, Bethany Home. In memory of Hans Hanson, Bawlf, from: Mr. and Mrs. M. Owren \$1.00, Mr. and Mrs. A. Mosand \$1.00, Mr. and Mrs. A. Gunderson and Alvord \$2.00, Mrs. S. Molstad and Harold \$1.00, A. and B. Selnes \$2.00, Mrs. Helene Scheidegger \$1.00, Mrs. Gust Olson \$1.00, Mrs. L. Bergquist \$1.00, Mr. and Mrs. H. Birkness \$1.00, Rogness Bros. \$2.00, Mr. Steven Ness \$2.00, Mr. and Mrs. K. O. Eggen and Bertha Eggen, Hemet Calif. \$2.00, Mr. and Mrs. N. L. Kvittum \$1.00, Mr. John Ness \$1.00, Mr. and Mrs. Ole Melby and Irene \$1.00.

CALGARY, ALTA. — Mr. and Mrs. Ole Kirkvold, a Government Bond for Building Fund \$100.00.

CAMROSE, ALTA.— Lutheran Ladies Aid. Geo. Moi Acting Pastor. Mr. and Mrs. C. A. Hagneson \$5.25, Mrs. Bjaaland \$1.00, Mrs. K. Nygaard \$1.00, Mr. and Mrs. Ofrim and Mrs. Knutsvig \$1.50, Mrs. I. Vik \$1.00, Mrs. Sorhus \$1.00, Mrs. G. Hoyme \$1.00, Mrs. A. Hough 50c., Mr. and Mrs. O. Madison and family in memory of Mr. Anderson \$1.00. Camrose Circuit \$10.00. Prof. and Mrs. E. M. Bergh Florin and Elmer \$4.00, and Prof. and Mrs. E. Marken and Ronald \$5.00 in memory of Mrs. Anna Magneson.

DONALDA, ALTA.— Mr. Eilert Knudson \$500. Vikse Bros in memory of Grandpa Anderson \$5.00. Mr. and Mrs. Walter Wold and family in memory of Mrs. A. Magneson \$1.00.

DAYSLAND, ALTA. — The West Scandinavia Sunday School, to the furnishing fund \$6.64. Rev. J. B. Stolee Pastor.

FAIRY GLEN SASK.— Mr. and Mrs. Alfred Berstad in memory of Mr. A. Vold \$1.00. Mrs. Caroline Orwold \$3.00.

FERRY POINT, ALTA. — Friends of Ferry Point and Rose Bush in memory of Mrs. Dowe of Edberg, Alta. \$6.25.

FRONTIER, SASK.— Bethel Lutheran Sewing Circle. Rev. R. C. Storsteen \$10.00.

GRANUM, ALTA. — Mr. and Mrs. O. Johnson in memory of her loving husband \$5.00.

HOLDEN, ALTA. — Mr. and Mrs. O. P. Sorgen, Kenneth and Bobby \$1.00, and Mr. and Mrs. H. Huseby \$1.00 in

memory of Mrs. Anna Magneson.

IRMA, ALTA. — Sharon Ladies Aid. Rev. J. B. Stolee Pastor \$20.00.

LAGLACE, ALTA. — In memory of Johannes Johnson: Mr. and Mrs. John A. Johnson \$2.00, Mr. and Mrs. H. A. Johnson \$1.00, Mr. and Mrs. G. Johnson \$1.00, Mr. and Mrs. P. M. Johnson \$1.00, Mr. and Mrs. S. Hougland \$1.00, Mrs. Soderquist \$1.00.

MORRIN, ALTA. — Lutheran Ladies Aid, Rev. Haave Pastor Christmas Gift \$5.00.

PARKSIDE, SASK. — Mrs. John Thompson in memory of her Husband \$2. Mrs. Erickson \$3.00, and Mrs. Tang \$5.00 in memory of their Father John Thompson.

RYLEY, ALTA. — Bethel Lutheran Ladies Aid. Rev. A. M. Vinge, Pastor, in memory of Mrs. Anna Magneson \$5.00. Mr. and Mrs. N. Soberg, Mrs. Verdon Jacobson, Mr. and Mrs. Hans Neraasen, Mr. and Mrs. Ole Hagen, Mr. and Mrs. P. J. Bendickson, Mr. and Mrs. Mehus, Dr. and Mrs. J. L. McPherson, in memory of Mrs. Anna Magneson \$5.00.

ROSE VALLEY, SASK. — Zion Lutheran Ladies Aid. Rev. Josef Haave Pastor \$10.00.

VIKING, ALTA. — East Scandinavia Ladies Aid. Rev. J. B. Stolee, in memory of Mr. Jacob Knutson \$5.00; also from Mr. and Mrs. Ed. Knutson \$2.00, Mr. and Mrs. O. Ebeltoft \$1.00, and Mr. and Mrs. Tom Holand \$1.00.

VALHALLA CENTRE, ALTA. — The Lind Family in memory of Johannes Johnson \$2.00.

VIKING, ALTA.— Golden Valley Ladies Aid Rev. J. B. Stolee Pastor. To Building Fund \$10.00.

SEXSMITH, ALTA. — Mr. and Mrs. O Lundberg, in memory of Johannes Johnson \$1.00.

PRECEVILLE, SASK.— North Prairie Ladies Aid. Rev. G. J. Ostrom Pastor \$10.00.

* * *

Gifts in Natura

ADMIRAL, SASK.— South Imanuel L. D.R. Rev. A. Tveit, Pastor. 1 Quilt, 1 Coat Hanger Cover, 1 pr. of Slumber Slippers.

BAWLf, ALTA.— Mr. and Mrs. Harold Olson 4 Chickens. Mr. and Mrs. Bohmer, several pounds of Home made Primost. Mrs. Albert Pederson, brought a delicious lunch for all at the Home, on Grandma Pederson's 90th birthday. Mr. and Mrs. Ole Krogstad, one sack of Carrots. Mrs. Albert Pederson, several dozen Doughnuts.

CAMROS, ALTA.— Camrose Ladies Aid. Mrs. Arneberg, one Bath Towel one Quart of Carrots, one qt of Peas, and two qts of Fruit. Mrs. M. Erickson, one pt of Fruit, and one pt of jelly. Mrs. Shins, one qt of canned Chicken. Mrs. Skatebo 1 qt of Jam, two Towels. Mrs. Walkeymyer 1 pt Jam, 1 qt of fruit, and 1 bath towel. Mrs. Ralph Dahl 1 qt of Jam, 1 qt of fruit. Donation of 1 qt of Relish, 3 qts of fruit (no Name). Mrs. K. Rasmussen 1 lb of Coffe. Mrs. Mary Pederson 1 lb of Coffee. 1 lb Coffee and 1 dish towel (no Name). Mrs. C. A. Magneson 1 towel. Mrs. R. Pederson 1 towel. Mrs. E. Marken 1 pr. embroidered Pillow Cases. Mrs. J. E. Olson 1 pair Pillow Cases. Mrs. Moi 2 towels. Mrs. and Mr. Arnold Hoveland and Mrs. Fjeldheim 1 box of Apples.

DORENLEE, ALTA.— Mr. and Mrs. Thrones, Visited their Father Mr. Negaard and brought lunch for all at the Home.

IRMA, ALTA. — Sharon Ladies Aid. Rev. J. B. Stolee. Pastor four towels, and 4 peices of Toilet Soap.

KYLE, SASK.— Kyle Ladies Aid. Mrs. Jim Gelespie, two prs Hemstitched Pillow Cases. Mrs. Tom Ruden, 1 pr Emb. Pillow Cases. Mrs. H. Kalot, 1 pr Hemstitched Pillow Cases. Mrs. E. Haakonson and Mrs. E. Pederson, Mrs. Y. Thompson, Mrs. B. M. Sollid and Mrs. Hendrickson, 3 pr of Pillow Cases, Flower Bulbs. Mrs. Ness 1 pr of Hemstitched Pillow Cases. Mrs. D. Jacobson. Mrs. Julia Gunderson, Mrs. Emma Jenson, Mrs. N. Omland. Mrs. T. Jenson, 2 white Linen Table Cloths and 6 Lady's Handkercheifs. Mrs. Axel Pederson 1 Wash Cloth. Mrs. Lars Ruden 1 towel. Mrs. Hans Sollid 1 towel.

SASKATOON, SASK.— Mrs. Christine Nelson 1 towel and 1 wash cloth. Mrs. Ejelsberg 2 towels. Mrs. A. Halstin 1 towel.

Mrs. Oppedahl 1 towel. Clear Water Ladies Aid 1 Quilt. Mrs. O. Englestad 1 new woolen Dress, 1 good second handed Housecoat.

MOOSE JAW, SASK.— Mrs. A. Solberg 1 Quilt.

ROSE VALLEY, SASK.— Zion Lutheran Ladies Aid. Rev. Josef Haave Pastor. Mrs. Nick Berge 1 towel. Mrs. Rodning-en 1 towel. Mrs. Signe Westby 2 towels. Mrs. M. Ligstad 2 towels. Mrs. Carl Rustad, 2 towels. Mrs. Martin Rustad 1 towel and 2 wash cloths. Mrs. Clarence Rustad 1 pr of pillow cases. Mrs. C. A. Westby 1 pr of pillow cases. Mrs. Tom Degerness 2 towels. Mrs. Martin Holo, 2 towels. Mr. Earl Sigstad, 2 pr Hose. Pauline Westby 2 wash cloths. Mrs. G. Gustavson 1 table runner. Mrs. Edwin Erickson 20 peices toilet soap. Mrs. Tom Mc. Allerester 22 pc. toilet soap. Mrs. Elmer Westby 1 pr. bedroom slippers.

RYLEY, ALTA.— Mr. and Mrs. Westby and Mr. and Mrs. Knutson a box of Carrots.

PRINCE RUPERT, B.C. — Mr. and Mrs. Mat Norgaard, several pounds of Smoked Fish.

On Sunday, January 2nd, the Prince Albert Lutheran choir, under the leadership of Mr. O. K. Jacobsen, sang over radio station CKBI at the time of the regular Lutheran Broadcast, 10:15 a.m. In the afternoon the choir presented a concert to the men in the Saskatchewan Penitentiary, who appreciated very much this visit of the choir.

Christian Self-Reliance

SelfReliance is a necessary and commendable trait. Any one who does not have a mind of his own and who does not stand on his own two feet but constantly depends on every one else for everything becomes a nuisance and a burden instead of an asset—a leaner instead of lifter. A man that never relies on his own God-given powers in overcoming difficulties will never develop those powers, and gradually becomes a cemetery of God's gifts which he has permitted to waste away through disuse and undevelopment. And he himself remains a shrivelling acorn instead of the sturdy oak he might have been. The man who has a healthy self-reliance exercises, cultivates and develops the natural resources of his personality.

But self-reliance can be (and too often is) a pagan faith in self, an unbowed rebellious attitude towards God and His will, and an idolatrous "fear, love and trust" in self above all things. Such SELF-Reliance is atheistic and unchristian, recognizing no God but Self. Its self-sufficiency limits all help and resources to self, and cuts us off from the power of God. This self-inflation can only end in self-destruction.

But there is also a Christian self-reliance. That self-reliance recognizes the Godgiven talents and diligently uses them in solving the problems of life. Yet it recognizes also its own limitations, the weakness of the human flesh and mind because of sin. Therefore it seeks God's guidance and help at all times. Paul shows the God-dependence of the true and Christian self-reliance when he says, "Not that we are sufficient of ourselves, to think any thing as of ourselves; but our sufficiency is of God." But he also voices the victorious and triumphant note of Christian self-reliance when he says, "I can do all things through Christ which strengtheneth me." God grant us this self-reliance which is firmly rooted in a living faith in the Triune God. Amen.

An Appeal from the Royal Norwegian Navy

Our Royal Norwegian Navy has recently asked us for 2500 pairs of mitts, 2500 pairs of seaboot stockings and as many navy blue sweaters as we can make. The wool for these particular articles is sent out from Montreal free of charge. Please write in and ask for as much work as you can manage, returning it to us as soon as possible. We are depending on your help.

The need for civilian clothes continues. We need particularly many more children's clothes. We have coloured wool and ready cut material which we will be glad to send you. Please also remember that we are very anxious to have used civilian clothes

FORTY-FIVE YEARS AGO

It was 45 years ago, August, 1943, since my wife and I ventured the trip with our son Martin, less than a year old, to Vancouver, British Columbia.

The journey was not a cumbersome one, traveling via the Canadian Pacific R.R. in a tourist coach, equipped not only with berths, but with a steel range in the kitchen under the care and firing of the porter. Here the passengers could make their coffee, warm the lunches, which they had diligently prepared and even boil eggs, if this was their choice.

Be it far from, that the occupants of the car were lonesome. All were like one family. Even exchanging food with one another, say nothing about conversations and the purely social side.

In passing over the vast plains, level and monotonous and which to us seemed like a mighty ocean, calm and harmless, we noticed a house here and there, most of them quite new. To my recollection, we observed one farm only, which was fully developed and supplied with a residence, a barn, sheds and a number of stacks of hay.

One thing entered our minds, that of future possibilities in these hundreds of acres and even hundreds of miles in area. The soil was fertile, the wild grass tall, so we concluded that some day this same territory would present vast fields of grain, with prosperous farmers. Little or nothing did we imagine our Lutheran folks would occupy so much of this land, and that church edifices would be seen with services of our own faith and inspiration.

We had no knowledge of that pastor Bersvend Anderson was at that time busy in the Kingdom work in the province of Alberta. Westward our train moved along until we reached the mountain ranges. Much might be of interest to relate, but let's take up another phase of the journey.

Suffice it to say, that hitherto, we have not seen mountain scenes so grand and glorious as we did at that time.

Our train arrived at Vancouver about 5:30 P.M. Mr. Wilfred Larsen met us. He was a member of the church to which we were called by the Home Mission Committee to serve. He invited us into the dining room in one of the hotels, where we were well cared for, and the physical side supplied. Our stopping place was to be at the home of Mr. and Mrs. Jacob Olson, Prior Street until a house could be secured where we might arrange a home in this coastal city; then with a population of approximately 40,000.

The same day, we chanced to view the church building, Jackson Ave. near Prior St. The following Sunday we preached there. The edifice had a dimension, 18 x 22 feet with two windows on each side. No sidewalk in front; but later and upon petitioning, the city placed a plank walk, for which we were grateful.

But although this frame structure was small in size, it was a house of God just the same. We spent many happy and uplifting moments in the presence of Him, who has said: "Where two or three have assembled in my name, there will I be in the midst of them."

Our activities continued some over two years in the First Scandinavian Lutheran Church, as it was then called.

Two pastors had acted as predecessors, Rev. C. Olson, under whose guidance the edifice had been erected and Rev. Christian Forthun, who resided at Port Townsend, Washington, and served the charge in somewhat of a temporary manner.

When we say "charge", we include New Westminster, B.C., where we did not have a place for worship of our own, but rented a small frame mission church erected on piles, some 7 or 8 feet tall, with a sidewalk from the street, also built on pillars as there was a dip in the ground. Walking on this walk, the whole building would shake, but no accident occurred.

Our first Christmas tree program, when we might expect an extraordinary audience, was in good condition.

Let us respond with enthusiasm and promptness to this request of the Royal Norwegian Navy. Here is the address:

Norwegian Branch,
Royal Norwegian Navy,
958 St. Catherine St. W.
Montreal 2, Que.

or gathering, was made secure, because the trustees of the congregation had added some more braces to the pillars. — Here we also conducted a Sunday school, and were edified.

Some families resided on the other side of the Fraser River near a small location by the name of Brownsville. Because of their interest in the work, we crossed on a ferry now and then to preach in a school-house.

Many of our people were engaged in salmon fishing on this river, and in this manner made provisions for home and church. We shall never forget the visits we paid a newcomer boy from Norway, who had contracted T.B. and was cared for at the Provincial Hospital, not far from New Westminster. Now he in his loneliness; and without relatives in the land appreciated the calls and food given him from time to time, as well as the spiritual comforts for his precious soul.

Ladies' Guilds were in operation at both churches. Not large but agreeable and active. At some of the social functions the proceeds would mount to neat sums and the spirit excellent.

There were times, when we also visited Victoria, where there was no church building, but where we were welcome to the home of Captain and Mrs. Meyer, where services were conducted.

The congregation at Port Townsend, Wash., had a vacancy so it was our privilege and joy to become acquainted there and gather the people for worship. A commodious building had been erected some years previous, with a parsonage in the rear large enough for a fair size family. This city thrilled us in so many ways, not forgetting the magnificent harbor.

We also ventured to visit more towns west of the above mentioned one, and bordering the Strait of Juan-de-Fuca, there was Port Angeles, Port Dungeness and West Challam. At the second mentioned town, an opportunity was afforded to speak to a certain Mr. Hanson. He was an unbeliever, not recognizing the Lord revealed in Holy Writ. He said "My God is greater than that." Upon this, we challenged him to tell us something about this wonderful being in which he trusted; to which he replied, in pulling out his watch: "I do not have the time." But he did spend about a half an hour in conversing with us on the same occasion. Just a pretender, with no foundation upon which to build for time, and when time has ushered us into eternity.

At Ozette Lake, Washington, we had a group of people and a chapel. This lake is located some 22 miles from Cape Flattery to the north-west and 2½ miles from the Pacific Ocean to the west. Surrounding this lake, which was of a fair size, families had planted themselves, no doubt in the hope of making a good living and having happy homes.

In June, the year 1899, we should pay this colony a visit and conduct services in the chapel. Coming to West Challam by boat in the evening, we lodged there over night together with one Ole Klabo, a mail carrier from this little town to his home, some 11 or 12 miles distance in tall timber and hills. We were to unite with him in the trip to the lake. He was kind enough to provide us with a pony — for us to ride upon up and down the big hills and the narrow trail filled with mud many inches deep. We mounted the pony; man and mail-pouch back of us. The animal was less speedy than the human being, so he had to hustle the creature along in various ways. Finally, we reached his house on the range. Here we were treated to a tasty dinner and picked up new strength.

From his home another mail-carrier should bring the mail bag to the families about the lake. A distance of some 10 or 11 miles remained to reach the lake. This meant a walk in all that slush and being unprepared for the ordeal and not used to such a venture, we deemed it expedient not to launch out into such a hazard. Rather make an effort, when the trail would be dry, which it would be in the dry season of the year. So we started afoot that afternoon for West Challam, and reached it in time to board the boat on our way home. A kind stranger gave me his pony for the last five miles, which was gratefully accepted. Upon our leaving him, we wanted some information, what we

should do with his good animal. To this he replied "I shall come after you". Having spent an hour or more on the trail, along he comes. Going along, we conversed, making the time pass quickly. There are folks with big hearts even in the dense forests of our fair land, and God Bless them. Doubtful, if these are among the living today; but their deeds shall live after them.

We just wonder how many may enjoy the breeze from Ozette Lake today. Is there a church? Have not, as yet, been able to obtain any news in the matter.

Who can send us some reports in this matter? It is always of interest to learn about people and conditions in places, which you have visited especially in the days of youth.

Well, to close our story, we paid a visit to this section of the state of Washington the same summer in the month of September. This time no notice was sent of our coming, so no disappointments to the folks, who met with such in the month of June.

This time we footed the trail from the little town on the Pacific. We were in company with a party, whose name we do not recall, but he was a real companion. Upon arriving at the home of Ole Klabo, we were given a substantial meal, lodged there over night, and the next morning proceeded on the last lap of our journey.

Coming to a Y in the trail, he let me know that he would proceed to the right and we would have to continue to the left. We shall never forget some of the emotions which we went through. All alone in that vast timber land, populated by bears, panthers and other harmless and sometimes harmful creatures. Onward, we walked with no weapons; just the word from our Lord, "lo, I am with you", and a little grip in the hand, containing a book or two and some personal effects.

Soon, — ahead of us we beheld the lake clear as crystal. To the left some poinies grazing. We were perplexed as to whether the left path or the one to the right was the best one for a total stranger. So the cow path to the right was chosen. Finally, we reached a cottage by the lake. The owner coming rowing in a canoe with a large salmon for good luck. We asked about Mr. Erickson's place. He pointed to it, adding "if you will wait a few minutes, I shall take you in my canoe and introduce you. As said, so done.

Happy were we. The next day services at the chapel. Also the following day. The morning of the third day, we made an early start for my home trip. Walked all the way; some 22 or 23 miles.

The next morning we slid into the fine harbor of Vancouver, safe and happy that we had created a happy spirit in the folks, whom we contacted and that the Master's work had been attended to, to the best of our ability.

Blessings on all mission work, home and abroad.

—O Qualen.

DO CHRISTIANS NEED THE CARD TABLE?

Do I surprise you?

Yet today it becomes necessary to reply to this question.

"Why?" you ask.

For there are confusing ideas of the pleasure cult even among such who could be expected to have arrived at mature Christian judgment. Moreover, since even among our clergy the card table (be it "rook") has become here and there indispensable in social gatherings, our Church youth turn to us with their insistent queries. Questions to be answered with manly frankness.

It stands to sense that to toy with cards can itself not be a sin such as, for instance, to steal, to break the sixth commandment or to defame our neighbor. Some, feeling an itch for cards, but afraid to use the ordinary cards, oil up their conscience track with "rook". Personally I could play common cards just as well as rook, could or did I play any cards at all. A man of the world who sat some time back in a circle of church folk—clergy, too—playing "rook", said afterwards: "I don't see that there is any difference between the preachers' 'High Five' and the common cards the rest of us play." That was sound worldly wisdom, I think—even if disgracing to Christians with whom he had played. A young wo-

man of my circle of friends who had sat up late with a clergyman playing cards, and the next day, Sunday, went to communion, as did he also, said she was worried in her conscience when she thought of their having been at cards the night before and having both gone to communion the day after. And that woman was not one with known Christian faith and certainty. But she had lingering with her the godly ideas of godly parents. Oh, my heart aches to think of all these things! Then, too, the young people in our homes have their both critical and gay comments to make on such ecclesiastical social confusions. At times they use the "happy preachers" to defend their own liberties of life! And then we are to preach repentance and against worldliness to these same young people who bestorm us with the examples of church adults, lay and clerical, who live unabashed and with the wicked world's critical eye directed on them: It could make one weep blood! Especially when one is a parent, and must answer conscience questions directed to one. This, too, when the world is busy sowing its thistle-seeds.

Do Christians need the card table?

I mean real Christians. Nor do I mean the "possibly" Christians. And it may be I ought to add: Do pastors need "rook" for their social amusement? Are they of all men to be shame-proof?

My answer is brief: No, not unless they have degenerated so that they no longer can find aught to do socially when meeting their fellow-Christians but to sit up till the midnight hours at the card table.

Did any one of our former worth-while Christian leaders need it? No, they did not. Why should it be needed today, unless we have grown so poverty stricken of soul that we have lost the fine and gracious art of hallowed social intercourse. Perhaps that is what has happened in many places—something has been lost, and a worldly substitute takes the place. Empty heart—and empty sociability. Worldly hunger—and worldly sociability.

The example is not wholesome, even if the act be not in itself sinful. Should we care nothing about tender consciences? Have they no longer any rights, as St. Paul says in the Holy Spirit that they have? There is this, too: It is not this type of church folk and church Christians—granting that they still be in faith—God judges that!—who are held in spiritual reverence by Christians. Attend to that sentence, please! What soul in distress of sin would go to these card Christians for spiritual counsel?

Granting that the act of card toying be no sin, and I will grant it in the abstract, have not we Christians richer things to do socially than to imitate as closely as we dare the world in our craven fright not to look exactly like the wicked card folks? Oh, it seems to me we could treasure the cultivation of the blest art of hallowed social life.

All in all, it is a sign of decaying godliness when church folk trouble themselves to come as close as is ecclesiastically seemly to "the real thing" in purely godless sociability. Why imitate, half scared, the world? Be like the world or—be like your Savior! Be hot or be cold. Or you remember what the Lord will do—He spews out lukewarm water: His mouth loathes it (Rev. 3:16).

Ah, the lovely social interests of hallowed Christians! In conversation, in music, in song, in exchange of personal friendship, in the mutual touch with other spirits, in the pleasure of a happy coffee table or a joyous good meal, in the arts, or the questions of life—time fails me to tell of it. But—oh, I know what some of you will say: "Stale!" Very well, I cannot discuss with the stale souls. I address myself to living, vital, throbbing Christians. To the other the lukewarm tribe may proffer their spiritual counsel; I am helpless. I am not counsellor for worldliness.

If there be some one who will think this through, my heart will be glad. Being no monk, but a happy Lutheran Christian, with joyous interests in life, I am certain that all who love Christ have not bankrupted so as to know no other social plan but the card table from supper to midnight.

Tear loose from the poverty-stricken joys, friend.

Be a disciple of Christ!

If the current social life in your church demands the joys that have with them the

appearance of evil, get you friends among the lowly and forgotten of the world. Probably visits in their huts will bring you a rain of tearful gratitude for Christian affection, when the old glib card table groups had but tittle-tattle aftertalk to offer. If you as a Christian live more at the throne of grace you will not suffer minus the gay things:

"One moment unamused a misery
Not made for feeble men".

Looking to Jesus, our problems will be solved.

Friend, join the Christian society of the socially unfettered whose social principle is—to please Christ and those who love Him.

—Dr. Adolf Hult.

WORRY

"Be not anxious" (Mt. 6:25)

Jesus, speaking. He is speaking to anxious hearts. It was His disciples who were anxious. Consequently, you can be a disciple, and still be anxious; or you can be anxious, and still be a disciple. His words are not a rebuke. They are not an impatient "don't". They are words of kindly advice and encouragement. They mean, "It isn't necessary for you to worry yourselves sick for fear that you won't have enough to eat. Look at the birds and the lilies. God provides food and clothing for them, and in His sight you are of more value than they. What He does for them He is able and willing to do for you. Trust Him and wait patiently for Him to keep His faithful promises, for your heavenly Father knoweth that ye have need of all these things." Yes, His words are words of cheer and hope.

But our anxiety is a symptom of a disease that our Great Physician calls "little faith" (v.30). If we really believed what He says, there could be no room for worry. It is this lack of confidence in Him that is the cause of our ailment. And it makes Him sad, it hurts Him, to see that we find it so hard to trust in His love for us, His ability to care for us, His willingness to provide.

The first thing, then, is to let His words convict us of the sin of unbelief and to confess it in the humility of true repentance. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time, casting all your anxiety upon him, because he careth for you" (1 Pet. 5:6-7). We need to pray, "Lord, I believe; help thou mine unbelief!" (Mk. 9:24). He invites us to "make our wants and wishes known" in the "sweet hour of prayer." Say, with Paul, "I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day" (2 Tim. 1:12). Our faith is not misplaced. He will not disappoint us.

But He also indicates a *condition* on which we may expect His help. He shows the *plan of procedure*: "Seek ye first his kingdom and his righteousness" (v. 32). That is, if "these things" are to "be added unto us," first things must be put first. This is Gol's system.

Have we been doing this in our homes and family life? In our churches and congregational life? In our country and national life? Possibly we are "anxious" now *because* we have been *reversing* this order. Perhaps the present financial distress is a *judgment* upon our inversion of His plan. For no other plan will work. If we "try to make a living," it cannot be long till there will be no living to make. If we put the words of Christ "in the reverse," the social machine will back into the ditch.

Certainly our experiences call for a repentance of putting last things first. Not in order that we may get money and enjoy prosperity again. If we use religion as a means of insuring business success, the result will still be a failure. But in order that we may get right with God and become His obedient *children*—that we may be citizens of His *kingdom* and have "the *righteousness* which is from God by faith" (Phil. 3:9).

It is to such *disciples* of Christ that He says, "Be not anxious," and "In nothing be anxious, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God; and the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus" Phil. 4:6-7).

—CJS.

Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Winnipeg, Manitoba, Andet Nr. i Januar, 1944

Jeg er den gode Hyrde.

Joh. 10:11

Den gode Hyrde setter sit

liv til for faarene.

Joh. 10:11

5. søndag efter helligtrekonger

LIVETS STILLE VEKST

Evangelium: Mark. 4, 26-29.

Og han sa: Med Guds rike har det sig saaledes, som naar et menneske kaster sæden i jorden, og sover og staar op, nat og dag. Og sæden spirer frem og blir høi, uten at han selv vet av det. Av sig selv bærer jorden grøde, først straa, saa aks, saa fuldt korn i akset.

Men naar grøden er moden, sender han straks sigden ut, fordi høsten er forhaanden.

Intet voksent menneske kan bli født paany, uten at han selv vet det. Alt liv fødes nemlig med smerte. Og jo høiere livet er, jo større er smerten. For at bli en kristen maa vi igjennem selverkjendelsens smerte og valgets smerte. Og det sker ikke i søvne. Selv om der er mange som ikke kan peke paa den dag eller time da valget endelig blev avgjort.

Derimot vokser det nye liv, uten at en selv vet det, sier Jesus i denne lille vakre lignelse.

Er vi født paany, d.v.s. har vi ved troen tat imot Kristus saaledes som han er git os til frelse, har vi latt ham faa flytte ind i vort indvortes menneske med hele sin forløserkraft, saa bærer vi i os den sterkeste livskraft som findes, nemlig Guds eget livs kraft. Og som alt liv er denne kraft ustanselig virksom i os, nat og dag. Baade naar vi sover og naar vi staar op. I livets skjulte verksted arbeides uten ophør. Og altid efter en bestemt plan. Har du saadd havre, saa arbeides der med den fuldmodne havre som model: først straa, saa aks, saa fuldt korn i akset.

En herlig tanke: at bære i sig den livets kraft, der stille men sikkert arbeider paa os nat og dag. Og modellen vi bearbeides efter er Jesus. Vi skal bli ham lik.

Den sterkeste kraft som har virket i vor verden er Jesu Kristi person. Og nu har jeg faat denne person med al hans forløsende kraft ind i centrum av mit menneske. Fra dette centrum av skal han sprænge synden ut av hele mit væsen, av min sjæl og av mit legeme.

Uten at en selv vet det. Ja, denne tekst er hemmelighetsfull. Saa mangen troende sitter og ser tilbake paa sit liv med Gud: dengang var du ivrigere, aandeligere, nyttigere, forsigtigere med synden, mere nøieregnende med dig selv. Du har gaat tilbake. Ingen vekst.

Min sørgmodige ven: Se paa trærne. De staar der uten et eneste blad. Er de døde? Har de gaat tilbake i veksten? Nei de har bare fældt forrige aars blade. Men nu staar knopperne snart bristefærdig av kraft til at skyte nye friske blade. Det er tungt naar du og jeg maa fælde de gamle blade. Men livet er ikke i vort bladgæng. Livet er i Kristus. Og hans kraft faar virke mere uhindret i os, jo mere vi kjendte vor egen magtesløshet og blir avhengig av ham.

Jo, sæden vokser uten at en selv vet det! Og imens sigter alt i vort indre og ydre liv paa at fremme veksten, saa sæden kan bli moden. Og bli nu ikke bange om veiret skifter med regn og sol og torden. Det paaskynder modningen. Høstens herre ordner med forsigtig haand baade medgang og motgang, sorg og glæde, sygdom og helse. Og lever vi ikke for at ha det godt men for at modnes, da glæder vi os mot høst. Herren venter. Og glæder sig til det øieblik da han kan sende sigden.

Mig tykkes at jeg ser hvor Gud sig fryder, naar Jesu stridsmænd mer igjennem bryder, at det kan ende faa med deres plage. Og hver sin krone maa av Jesu tage.

Kast aldrig sten paa den som falder.

Fortelling.

Jeg møtte ham paa gaten for en tid siden. Dressen var slidt, luen hang langt ned i panden, og skoene gren mig i møte. Skopluggen minte mig om en svær tandgard der den hadde grepet et fast tak kring den svarte stortaa. Han kjendte mig igjen med en gang og grep haanden min med begge sine. Jeg turde ikke spørre ham hvordan han hadde det, jeg saa det jo bare altfor vel. De store undrende og tvilende øine gjorde mig raadvild, og det opstod en pinlig taushet. Det blev ham som brøt tausheten med et: "So long, gammer'n" og vek var han. En lang stund stod jeg og saa paa det hushjørne hvor han forsvandt, mens minderne passerte revy.

Om og om igjen mindedes jeg det møte i S. da saa mange bøiede sig for Gud og mottok en herlig frelse. Den kvelden var det mange som takket Gud med løste tunger. Paa veien hjem blev jeg i følge med Omar — en grei, kjek gut paa noen og tyve. Men han trodde ikke meget paa Gud. Gud, sa han, Gud var en egoist og en menneskepiner. Det var ikke lang samtalen før det skinte igjennem at grunden var at han gik med et kald fra Gud. Bak en stor vedstabel paa gaarden hvor han bodde, bad vi sammen om frelse for en angrende synder. Han som sa i sit ord: "Kom til mig alle I som strever og har det tungt, og jeg vil gi eder hvile", aapnet sin favn og tok den hjemvendte søn ømt i sine arme.

Like etter maatte jeg reise hjem, og jeg hørte aldrig noe mer til Omar. Nu hadde jeg truffet ham i denne forfatningen. Under bøn til Gud om igjen at treffe ham, gik jeg videre.

Saa var det noen dage senere at jeg traf paa ham i en stille gate; og nu talte jeg med ham, og ved et ensomt bord paa en like ensom kafe, fik jeg høre hans historie:

"Jeg hadde mit faste arbeide paa høvleriet. Noen fagmand var jeg ikke, men jeg søkte da at klare mit arbeide, jeg som alle de andre. Men først i december (han blev frelst i slutten av oktober) laa det en liten seddel i lønningsposen min som kort og godt meddelte mig at jeg hadde 14 dage at arbeide paa høvleriet. Jeg hadde jo tenkt at gifte mig til jul, nu blev det selvfølgelig intet av det. Sturen tok jeg paa vei hjem. Men jeg blev indhentet av en arbeidskamerat som da han fik vite om opsigelsen, søkte at trøste mig med at arbeide var da ingen ting at staa efter, det blev alltid nok mat og nok arbeide til natte-losji. Dette blev i grunden første begyndelsen til frafaldet. Her gik jeg — opsagt — der gik han — han var like glad enten han hadde arbeide eller ikke, men jeg, jeg maatte slutte. Kunde Gud tillate noe slikt? Var det kjærlighet til sine nyfrelste?"

Et rend etter arbeide fulgte nu, men alltid uten resultat. Jeg blev motløs og likeglad, tok til at hate denne verden som behandlet sine arbeidere paa en slik maate. Jeg tvilte paa om Gud brød sig om mig, og jeg bad ikke lenger slik som før. Bibelen blev en hyrde for mig, mine gamle venner blev med et saa tiltrekkende. En lørdags kveld gik det galt. Jeg traf en av mine gamle venner som bød paa en dram, og etter en kort betenkning tok jeg imot.

Søndag morgen blev jeg vekket av en rasende vartinde som gjorde det klart for mig at jeg skulde flytte, og det paa timen. Men saa endte det med at jeg skulde faa bo til mandag. Saa husket jeg intet fra gaarsdagen; men en kvelende anger grep mig, og jeg faldt paa knæ i bøn. Jeg syntes aldrig Gud kunde tilgi mig min synd. Men fandt til slut trøst i ordet hos Esaias: "Jeg, jeg er Herren din Gud som utsletter alle dine misgjerninger for min skyld, og dine synder kommer jeg ikke i hu." Jeg blev fylt av tak til Gud og den gamle frelsesfryd vendte tilbake. Saa gjorde jeg mig istand til at gaa til formiddagsmøtet

Utdrag av dette brev fra pastor M. Mickelson til A. Hostland, Ryley, kan vere av interesse for de mange som kjendte pastor Mickelson den tid da han betjente kald i Kanada.

Kjere venner Mr. og Mrs. Hostland!

Vor Herres Jesu Kristi naade og den heligaands samfund og Gud Faders kjerlighed vere med eder i Jesu vor Herrens navn!

.... ja det var lykkelige dage da vi ved Alderson fik samles omkring Herrens dyrebare ords sandheter i nybyggerlivet i vor unge dage. Ja tenk hvor dage og aar er hensvundne siden vi stod sammen der i vor ungdoms dage og nu i vor alderdoms dage vandrer paa gravens rand for hver dag som vi faar opleve.... Det blir den største gledesdag for os naar vi møter sammen og faar glede os i samveret med vor Frelser Jesus Kristus og faar se ham som vor evighets frelser og at konge ok takke ham i al evighet. Det blir herlig for os arme syndere som blir frelst av naade her paa jord. Jeg faar ogsaa Hyrden til mig sendt og nogen har betalt for det for et aar. Jeg holder morgen og aften andagt for de gamle ved maaltiderne. Jeg preker hver søndag for de gamle. Besøker de som ikke kan gaa til gudtjenestene.... Du spørger om nogen kan forstaa hvad livet er. En har sagt, "Livet er et pust i sivet". Det er ment formontlig det legemlige liv. Det aandelige liv dør ikke, det lever i al evighet. De som dør i troen paa Jesus Kristus den fysiske død og den legemlige død gaar ind til livet som er evigt. Gud har skapt livet. Ja, min ven. Alt blir forstaatt i det evige liv hos Gud, Gud ske lov og tak.

Skal vi mødes hist ved floden? Gud vere eders hjelper og veileder ind til den evige herlighet som skal aapenbares for Guds folk. Broderlig hilsen

M. Mickelson.

i menigheten. Jeg bestemte mig til at bekjende min synd og be om tilgivelse. Alerede paa veien til lokalet saa jeg at en og anden snudde sig vek naar jeg prøvet at faa en samtale igang. Stemningen var trykket ogsaa i lokalet, jeg forstod at det var et eller andet i gjære. Da det blev frie vidnesbyrd, reiste jeg mig, men han som sat ved siden av mig trak mig ned, og møtets leder sa at maken til frekhet hadde han aldrig set. Det var ikke nok at jeg drak mig fuld og skaffet dem bryderi for at faa mig hjem lørdags nat, men jeg kom paa møtet søndag og vilde vitne! Nei, hadde jeg kommet som en angrende synder, vilde de med glede ha tat imot mig men hyklari vilde de ikke vite av; saa meget jeg vidste det!

Hvordan jeg kom mig hjem den dagen, vet jeg ikke, men om kvelden var jeg paa vei til Oslo med pakket kuffert. Her gik det stadig nedover med mig, jeg lærte at hate menneskene. Men Gud blev et saart punkt for mig. Jeg forstod at vi bare var brikker i det store spil som heter samfundet. Jeg er ferdig med Gud, ferdig med alt."

Han skjøv stolen tilbake, reiste sig, men satte sig igjen. Hodet hvilte han tungt i henderne. Jeg fandt ikke ord at svare med, men et forstod jeg: De kristne hadde ikke lært at sette ut i praksis Jesu ord: "Døm ikke!"

Det kom en kvinde til Jesus, ikke frivillig, men drat dit av dømmesyke mennesker. Jesus saa paa hende og saa angeren, saa de fortvilte øine som søkte efter tilgivelse hos ham som sa sig at være Guds søn. Jesus bad de egoister som stod der at stene hende, men den som var ren skulde kaste den første sten! Da ingen følte sig feilfri, skrev Mesteren i støvet og bad hende gaa bort og aldrig synde mer. — Og dikteren skriver: Al verden ser naar aapen ligger brønden; men ser den kampen, fristelsen og nøden? De faldt, men har de ikke ærlig stridt? De feilet, men har de dog ikke lidt? Kast aldrig sten —!

Oddvar H. Bjørnhaug.

DEN SKJULTE VEKST.

Og sæden spirer frem og blir høi, uten at han selv vet av det. Mark. 4, 25.

Den skjulte side ved gudslivet finner vi ikke bare i dets begynnelse, som vi saa litt paa forrige gang. Hele veien følger denne skjulte side med. La oss først se paa det som skjuler sig for vedkommende selv.

Sæden vokser uten at han selv vet av det, sier Jesus. Her har han sikkert pekt paa en av de største hemmeligheter i den troendes aandelige vekst.

Saa mangen troende sitter og ser tilbake paa sitt liv med Gud. Det er mange ting som da piner hans rettskafne sjel. Det dukker op mange minner om ulydighet og fall. Men verre enn alle disse enkelte nederlag er hans pinefulle fornemmelse av at hans gudsliv stadig synker

Sant nok har han flere kristelige kunnskaper nu enn da han begynte. Han har ogsaa mere kristelig erfaring og innsikt i mange ting. Han er agsaa dyktigere i sitt kristelige arbeide.

Men denne ytre fremgang har ikke vært ledsaget av en tilsvarende indre vekst. Han var nok mindre erfaren og innsiktsfull i den første tid, men i sitt gudsliv stod han allikevel høiere. Han var mere nøieregnende med sig selv, forsiktigere med synden, mere villig og ivrig og brennende i aanden.

Og han sier til sig selv: Saa lenge har jeg nu levet med Gud, og jeg skulde jo i denne tid ha vokset i naaden. Men istedenfor det har jeg faktisk gaat tilbake.

Se nu her hvorledes Jesu ord er gaatt i oppfyllelse: "Sæden vokser uten at han selv vet av det."

Veksten har paa denne redelige, selvprøvende sjel foregaatt etter gudslivets egen lov. Denne lov har døperen Johannes uttrykt saa: "Han skal vokse, jeg skal avta," Joh. 3, 30.

Se paa løvtrærne om vinteren! De staar der uten et eneste blad. Den som ikke kjente deres livslov, vilde visst spørre: Dør alle disse trær om vinteren? Men vi vilde trøste ham og si: Nei, de er ikke døde. De har bare felt siste aars falmene blade. Og nu fornyer treet sig. Se paa knoppene. De er snart bristefærdige av livskraft.

Ogsaa vi maa felle de gamle blad. Og det er tungt og vemodig for oss. Vi har vennet oss til disse blad og de var blitt oss saa kjære. Vi syntes ikke vi kunde undvære dem.

Og naar vi saa dem ligge der gule og visne, da kjente vi oss som ribbet, ja som om det var livet vi hadde mistet.

Naar Herren skjuler sitt ansikt, saa hjerteret kjennes tomt for enhver nædens virkning, og egenkjærlighet og verdslighet synes aa fylle hver fiber i sjelen, naar angeren kjennes kold og troen er borte, naar bønner er treg og Ordet er tørt for sjelen, da kjenner vi det som Guds Aand er veket fra oss og alt er tapt.

Jo, i sannhet, sæden vokser uten at han selv vet det. Nu fikk han som Døperen sitt ønske oppfylt: "Han skal vokse, jeg skal avta."

— O. Hallesby.

Herre, gjør det slik

Things to be done at once

1. ENCOURAGE our members to give generously to the Mission Boxes, during the next few weeks in which the 1943 boxes will remain in our homes.
2. ORDER our supply of 1944 Mission Boxes, so that they will be on hand and ready for distribution in January when the 1943 boxes are collected.
3. READ the Program Packet for 1944 through very carefully as soon as it arrives. Renew your subscription to THE SHEPHERD. (Here the Business Mgr. took over.)
4. FILL our the triplicate cards and return them to their proper offices, together with the per capita dues.

Some Challenging Resolutions

Following are a number of the resolutions drawn up by a committee consisting of Arne Berstad, Kenneth Arnestad and Rev. J. T. Dahle, and adopted by the Prince Albert Circuit Luther League Convention:

"Be it resolved that we encourage local Luther Leagues to continue and increase their support of the "Youth for Christ" offering, and also to remember their annual fees of two dollars to the circuit and district treasuries."

"Be it resolved that we encourage the local Luther Leagues to institute and sponsor some regular system of Christ-centered correspondence with those in the armed forces of our country, so as to help fulfill our Luther League motto: 'To hold and to win young people for Christ.'"

"As this is the Centennial year of our Church, and we are reminded of the blessings we have enjoyed during these one hundred years, as well as of the privileges and opportunities God has entrusted to us who are young people, be it resolved that we go home from this convention with the sincere determination to do our utmost to help possess America for Christ."

Southern Alberta Circuit Luther League Convention

The Southern Alberta Circuit Luther League held its convention in Trinity Lutheran Church, Calgary, November 12-14. A warm welcome was extended by Pastor Hanson and the local leaguers.

The theme considered throughout the convention was, "A Lost and Found Life", based on Luke 15:11-32. The various topics lead us deeper into this portion of scripture. These were as follows: "The Young Son at Home"; "The Young Son Leaving Home"; "The Young Son's Experiences Away From Home"; "The Young Son's Decision"; "The Young Son Returning Home"; and "The Elder Son."

It was pointed out that a lost life is a life separated from God and united with the world, a found life is one that is united with God and separated from the world. If the true mission of life is to be fulfilled we must be united with God, for apart from Him we can do nothing. God has what man needs, the power to lift up those round about us. God is ready to meet us more than half-way, for in His heart is a deep yearning for fallen man. "For the Son of Man is come to seek and to save that which was lost."

Sunday afternoon a gift from the former Bow Island Congregation of \$132.00 was given for the purchase of a permanent Bible Camp site. A special offering for this purpose was also taken in the evening.

The following officers were elected:—President, Artun Fjordbotten, Granum. Vice-president, Morris Berg, Claresholm. Secretary, Cora Severtson, Enchant. Treasurer, Alma Ellefson, Calgary. P. T. M. Sec., Pearl Severtson, Calgary.

Greetings and God's richest blessings to all our fellow leaguers, near and far.

—Cora Severtson, Sec'y

I AM ALCOHOL

A Message to Young People

I ride behind the steering wheel in the nerves and muscles of the drinking driver.

I give him a false sense of his security and power.

I lengthen the time it takes him to give an answer in action to the danger he sees ahead.

Through him I scatter wounds, crippling, and death along the highways of the world.

I undermine the prospects of youth, weaken the security of age, and destroy the happiness of little children.

I paralyse the moral restraints that men and women have built up as their inner protection against the evils of life.

I strike first at the highest powers of mind and body.

Thus, I progressively degrade man to the level of the beast.

I will yield my age-old sway over mankind only at the stern insistence of those strong enough to live without me and unselfish enough to deny me to those too weak to stand alone.

I am Alcohol.

A New Year's Greeting

"Watch ye, stand fast in the faith, quit you like men, be strong." (1 Cor. 16:13.)

Our Luther League are facing a troubled year. Most of our young men and some of our young women are in military service or training. Others have gone to larger cities for work in war industries. The handful of young people remaining to carry on the work at home is often very small indeed.

But God's victories do not depend on mere numbers. Are you too few to put on a devotional program? Perhaps you are only one. Even so, you are not too few to write letters to those who have gone elsewhere. You are not too few to pray for them, for your pastor, for your congregation. You are not too few to be a good witness of Jesus Christ. You are not too few to keep your League alive for the boys and girls who very soon will be Leaguers.

Be strong in the Lord this year 1944. Then His victories shall be your victories. Be obedient to the words of 1 Corinthians 16:13. Then you too shall demonstrate His power.

Forward as a Leaguer in the Power of the WORD

The object and purpose of our Luther Leagues is to hold and to win young people for Christ.

We at once see that this is in accordance with Christ's marching command to all Christians found in Matthew 28: "Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you."

The progress of our Leagues depends upon obedience to this command. To go forward as a Leaguer we must obey this command. We must take an active part. We must do *our* part to encourage people to follow Christ and to observe all things whatsoever He has commanded us.

But to go forward as a Leaguer, to accomplish anything, we need to depend on something more than our own power, our own efforts, our own mind. Our own thoughts and ideas are not enough. We need the "Power of the Word." Just as surely as an automobile depends upon its motor for power so also the Leaguer to go forward must depend upon the power of the Word—The Holy Bible.

But some may ask, "Does the Bible contain so much Power?" In this connection I would like to tell you of a minister who recently sent some books, among them a copy of the New Testament, to be rebound. Upon return of the books he found that along the back edge of the New Testament was a label inscribed in gilt letters, "T. N. T." There was no room to spell out "The New Testament" so the bookbinder merely inscribed "T. N. T.", the first letters of the three words.

"T. N. T."—not such a bad name for the New Testament, is it? For "T.N.T." is really powerful stuff, and is something not to be played with. And so it is with the New Testament or even with the whole Bible. We need only to look at a few of the passages in the Bible to realize what power there is in the Word of God. Listen to Jeremiah 23:29: "Is not my Word like fire, saith the Lord; and like a hammer that breaketh the rock in pieces?" Or to Rom. 1:16: "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth." And to Heb. 4:12: "For the Word of God is quick and powerful and sharper than any two-edged sword." And to John 6:63: "The words I speak unto you, they are spirit and they are life."

Yes, the Bible is "T.N.T."—the spiritual dynamite that moves the world. It is the only book that contains the mind of God, the state of man, the way of salvation, the doom of sinners, the happiness of believers.

To go forward we need the Bible above all things. We need the Spirit of Christ in His Holy Word to fire our souls so that through our lives we may be powerful

testimonies for Christ, and that we might be more eager to fulfill our mission as bearers of the Light. Yes, we need the power of the Word in our Christian life.

When the believer becomes discouraged or troubled or burdened with sorrow, he turns to the Bible to find the strength and peace and comfort that he longs for. There is comfort and healing in the power of the Word. Therefore as leaguers we need to release this message of God to our suffering world, both by word and song.

We need to release the message of God's Word not only to the Christian who hungers after God and to those who wish to keep in contact with the Church of their faith, but above all to those who wish to those who are in trouble, to the sin-sick, to the doubting and to the many whose lives have been over-run by evil. For it is only through the power of the Cross that this mad, chaotic world of ours will ever find the peace for which it gropes.

To do this our Luther Leagues must be active—and the more active our leaguers are, the more obedient they are to Christ's greatest command: "Go, make disciples of all nations." In this connection we again see the power that follows our efforts for Jesus says, "To me is given all authority in Heaven and on earth; go ye *therefore*, and make disciples of all nations." Because of His power our work shall not be in vain, for it is His power that works salvation. He has promised His disciples a continuous power that will follow all their days.

It is because of this power of Christ and the power of His Word that wherever this Word has been preached and taught in its truth and purity, there a Christian church has been established. Wherever the Word is released in its truth and purity there the Holy Spirit may use what is said to lead souls to Christ. Such is the power of the Word.

This is according to Luke 1:37: "For no word of God shall be void of power." In Isaiah 55:11 we read: "For so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing where unto I have sent it."

In obedience to Christ's command and in the power of the Word, let us then go forward. We shall find many ways to play *our* part in the fulfilling of His command, both by our own initiative and by being faithful in such duties as have been assigned to us. We do not necessarily have to be an officer or a leader of our local league, nor do we need to be gifted with a special talent to be of service. Every leaguer who possesses a willingness and desire can be of service in the furtherance of God's kingdom.

Even small duties are important. What may seem to us to be the smallest task, if done to the best of our ability may prove to be of great service in the sight of God.

May we work faithfully in the power of the Word, so that some day our Lord may say to us: "Well done, thou good and faithful servant; thou hast been faithful over a few things; I will set thee over many things; enter thou into the joy of thy Lord."

—Paper presented by Kenneth Arnestad at convention of Prince Albert Circuit Luther League.

FELLOWSHIP

By Marian Stearns Curry

I don't ask for fame, dear God,
For honors or for wealth;
I'll rejoice for homely things
Like loving friends and health;
I don't ask a genius gift
In things to do or say,
I but beg for power to lead
A soul to Thee today.

Teach me in Thy way to walk,
And I'll teach others here;
Give me light that I may make
Others' footsteps clear;
Give me courage, give me hope,
Give me strength, to lend
To those tired and heart-sick souls
Seeking for their Friend.

Executive Committee Makes Plans for 1944 Convention

At a recent meeting of the executive committee of our district Luther League, definite and detailed plans for our convention this summer at Edmonton, Alberta, were drawn up. Due to the fact that the public schools in Alberta are scheduled to continue through the month of July, the dates of the convention were set for August 3-6. The theme chosen was, "JESUS, STILL LEAD ON." The subtopics under this theme will be given as units to various circuit Luther Leagues to develop and present at the convention.

Let us begin to pray earnestly now for God's blessing on this convention. Pray that He would guide each plan that is made. Pray that He would enlighten each speaker. Pray that He would overcome the obstacles that are sure to arise. Pray that He would be preparing the hearts of those who come to receive messages from His Word. Pray that through our gathering together we shall be encouraged and inspired for more zealous and determined efforts in the work of winning and holding young people for Christ.

It is not too early to begin to plan to attend this convention. In the chaotic world in which we live we need to be reminded that there is One whom we can safely follow, One to whom we can say, "Jesus, Still Lead On."

1944 Circuit Allocations

The executive committee at the meeting mentioned in the preceding article made the following allocations to the circuits for the "Youth For Christ" offering:

Camrose	\$100.00
Edmonton	100.00
Moose Jaw	50.00
Peace River	25.00
Southern Alberta	35.00
Swift Current	45.00
Yorkton	35.00
Prince Albert	100.00
Saskatoon	60.00

Watch-Night Service in Prince Albert

An impressive Watch-Night Service was conducted by the Prince Albert Luther League on the evening of December 31st. A regular Luther League program was presented first, beginning at 9 o'clock; the first topic in the 1944 "Better Leagues" was used, the theme being "Christ First." Topics were given by Lydia Nelson, Isabel Kaldor, and Clara Haugen. After this program there was an intermission, during which those who were present visited with one another and lunch was prepared. After the refreshments there was a devotional period and Candle-lighting ceremony, which began at 11:20 and concluded as the New Year began.

The pastor gave a short meditation on God's requirement to "Sell All" in order that Christ might be given first place in all things throughout 1944. Then there followed prayer for the men and women in the armed forces and the Candle-lighting ceremony, in which a candle was lighted for each of the twenty-one men who had gone from the congregation to serve in His Majesty's forces. The other lights in the church were extinguished, and the candles were lighted by the mothers of the men or by some of the Leaguers present. The service closed by the singing of "God Bless Our Men."

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